

## IN THE RELIGIOUS WORLD

### What Church Folk Are Thinking About and Doing

The International Sunday School Lesson for May 1 is "Two Sabbath Incidents," Matt. 12: 1-14.

By WILLIAM T. ELLIS.

The oldness of new problems should steady men's thinking. Here in today's New York paper, which lies before me, is a four column heading and a long article upon the latest phase of the Sunday question in the metropolis; while alongside of it lies a Bible, open at a discussion of the Sabbath question recorded two thousand years ago.

By contrast, the newspaper article is pitifully local and shallow and one-sided; it seems to see this whole vast social and religious problem only, as it were, through the bottom of a tilted beer glass. There is no evidence in the headlines or in the text that the Sunday question is, or ever has been, more than a New York issue. Such an attitude is hopeless of finding a permanent solution. On the other hand, the humbler Jewish teacher, whose mode of life and whose environment would excite the uncondemned contempt of a modern New Yorker, dealt with two episodes which raised the Sabbath question in a manner which provides the best light upon that same issue as it has persisted unto this day, creating political complexities in North America and in many parts of Europe. The conclusion is irresistible that the most sensible first step to take in any consideration of this theme is to find out what the New Testament says about it.

#### A Modern Perplexity.

Rules must be changed with changing conditions; principles apply for all time. The Jewish Sabbath is as antiquated as the Puritan hat. The modern Sunday, in its observance, is inchoate and unsatisfactory. Multitudes of concerned persons are fussing around trying to formulate rules that will fit everybody everywhere. The men of broad vision, and capacity for grasping essentials and enunciating principles, are conspicuously lacking. The Sunday question is really one of the big problems of civilization; set particularly for the church's solution; yet most persons interested seem to be hopelessly muddled. Only Jesus speaks in clear tones a message suited to the day.

Many good people are deeply concerned that their children do not love Sunday. The day is an ordeal to be endured. It is hedged all about with "don'ts," but there are few gates marked "This do in remembrance of Me." Even their elders perceive that the old-fashioned program of a day filled with church going, is not the most truly religious, or expressive of the day's purpose, for many persons in these crowded days. They also realize, even though they do not always understand why, that the worship day cannot safely be turned into a work day or a play day. "The Sabbath was made for man," but if it is robbed of its peculiar identity, and made just like other days, it would, as has been pointed out, be no longer a Sabbath, but a Monday or a Tuesday.

#### Jesus the Sabbath-Breaker.

The portion of the biography of Jesus upon which this lesson is based comprises two episodes, wherein Jesus and his little band of friends figured, in the eyes of the Pharisees, as Sabbath-breakers. The first criticism arose from the act of the disciples in plucking grain from the field through which they passed (an act permitted on other days by the Jewish law), and eating it. The strict constructionists among the Jewish teachers contended that plucking the grain was a form of reaping, and that to rub it in the hands to remove the chaff was threshing. Therefore the Jesus company had worked on the Sabbath.

The other incident occurred in the synagogue itself—for Jesus was a constant church-goer—where he healed a man with a withered hand. The Pharisees themselves called his attention to the case of need, not because they cared for the afflicted man, but because they wanted to entrap the healer. Unconventional and unafraid, Jesus straightway performed the miracle, thus defying his critics and adding one more ember to the fires of their jealous, blind hate, which was destined to consume him.

That Jesus broke the Sabbath—their idea of the Sabbath—was one of the great grievances of the Jews against him. Nor was their animosity lessened by the way in which he proved the righteousness of his course by their own laws. From the Old Testament incident of David and the shew bread, and of the labors of the priests on every Sabbath, he justified the action of his disciples in the grain field. By the approved practice of delivering a sheep from a pit on the Sabbath, he made clear that, as a man is better than a sheep, so it is lawful to do good on the Sabbath.

#### "Stretch Forth Thy Hand."

Preachers have delighted to dwell on the parabolic meaning of the healing of a man with a withered hand. Rev. Dr. W. Frost Bishop thus pictures it with a vivid touch:

"In the full sweep of the imagination that shall recall every device, mechanism or piece of machinery during all the ages, from the first brick made in Egypt down to the latest submarine cable, wireless telegraph apparatus or intricate airship, when the idea of the human hand and its ministry shall have been inflected, not alone through manufactures, but through the liberal arts as well—through music with the handling of the harp and organ, through architecture with its groined arch and frescoed wall, through painting with its miles and miles of canvasses whose every inch has received numberless touches of the brush of the artist, and through sculpture with the mallet and chisel, held the one in the right hand of the artist and the other in the left—under the full sweep of such reflections let us read the eloquent order of Christ's Gospel: 'And He entered again into the synagogue, and there was a man there which had a withered hand.' The whole gospel is a single picture; the curse of sin symbolized by a withered hand; the salvation of Christ by its restoration."

#### A Man vs. A Sheep.

The intense social passion which is possessing the hearts of modern man to a steadily increasing degree, had its spring in the teachings and life of Jesus. He cared supremely for the human being in the case. It seems as if there was no precedent that he would not willingly break for the sake of helping people. The Pharisees' scorn of common folk he roundly condemned. That they would put an ecclesiastical regulation above a man's need excited his contempt. They would violate their man-made Sabbath laws for the sake of their live stock, but not for the sake of their brethren.

The modern industrial processes which are the boast of our material civilization, need to have the hand of Jesus laid upon them; for their disregard of life is incompatible with a civilization which avows his standards. He cares more for the worker than for the work. Flesh and blood are worth more to him, and to society, than iron castings, coal, or steel plates and rails. An aroused public conscience is beginning to echo ominously his exclamation, "How much then is a man of more value than a sheep!" The Sabbath was made for man; and the world was made for man; and science was formulated for man; and laws were made for man. God's order is inverted when after God himself man is not put first.

The brooding, yearning, hungry love of Christ for humanity is being understood more clearly every day. Various expressed, the passion may be discovered on every hand. The number of those whose sentiment, like that of Jesus, is caught by these lines of F. W. H. Meyers, is legion:—

"Only like souls I see the folk there—under."

Bound who should conquer; slaves who should be kings!—

Hearing their one hope with an empty wonder,

Sadly contented in a show of things.

"Then with a rush of intolerable craving"

Shivers throughout me like a trumpet-call,—

Oh to save these! to perish for their saving.

Die for their life, be offered for them all!"

There is a "higher law" than may be found on any human statute books. It is the law of the loving heart of a just and sovereign God. As one commentator, Rev. A. Carr, writes, "There is something more binding than the Law, and that is the principle which underlies the Law. The Law, rightly understood, is the expression of God's love to man." If Law is so understood, it becomes only a blessing; and not a burden.

In this mood, we face the Sabbath question; and we find that it is not a day to be kept in any literalism of rules, but in the free spirit of religion and reverence. The Lord of the Sabbath redeemed the Sabbath of the Lord from the fetters of Jewish ecclesiasticism which bound it.

The Sabbath is for man—and for the best that is in man.

The Sabbath should be a day of service as well as of services.

The Lord's Day is also man's day; the peril is that man will divert it to base uses, forgetting the highest needs of his best self.

The Sabbath looks back to the first creation, then to the new creation in Christ, and forward to the social creation still in progress. A short-sighted keeping of the Sabbath puts tomorrow in jeopardy.

All who love the Lord of the day will learn to love the day of the Lord.

The best-kept Sabbath is that which brings rest and reverence to the greatest number of persons.

That Sabbath misses its highest mission which does not bring two worlds into contact in the heart of man.

The Sabbath that is not kept joyously is not kept holy.

## TORRENS LAND SYSTEM

### Under It a Title Is Final, Can Never Be Questioned

Would Add Millions of Dollars to the Bankable Capital of North Carolina—Great Help to Farmers and All Real Estate Owners—Torrens System of Land Tenure Will Cure the Present Evils.

To the Editor: What is the Torrens Land System?

The Torrens Land Title System, so called from the name of its originator, is merely the application to land property of the same common-sense, business principles, which have long governed transactions in personal property. It is a safe, quick, inexpensive, and practical method of registering titles to, and dealing with lands.

Under the Torrens system, a title is examined once for all by a special land court, or by any court of equity. After this is passed upon the owner receives a numbered certificate of title similar to a stock certificate, corresponding to the stub kept by the registrar, and showing on its face just what the owner's title is. For example, a life estate, or a fee-simple, in whole or in part, free from encumbrances, or subject to such encumbrances as are mentioned in the certificate. This title can never be questioned. It is final. Subsequent encumbrances, such as mortgages, judgments and the like are noted on the certificate, so that any one may tell the exact condition of the title, without employing a lawyer, simply by looking at the certificate and comparing it, for safety's sake, with the stub kept by the registrar.

This certificate carries a guaranteed title by the State, the State being secured by an assurance fund collected usually one-tenth of one per cent—on the value of the property registered. You can then deal with this certificate of title almost as freely as with a certificate of stock. This will put your real estate on same footing as your personal property, and thus add millions of dollars to the bankable property of North Carolina. This will be of great help to the farmers and all real estate owners, by enabling them to secure quick and short loans through the banks without having to secure the services of a lawyer, as they have to do under the present antiquated system.

It will help all who deal in real estate, will promote the development of the whole state by settling titles, and will induce home-seekers to our State, because strangers will not hesitate to buy land the title to which is guaranteed by the State.

The faults of the present system among many others, consist of the enormous waste of time and money due to being forced to secure the services of a lawyer to re-examine the same old title every time a new deal is made in land, or any real estate, and the land owner has to pay the bill. I will cite an instance: One of the leading lawyers of this State told the writer that he knew of a tract of land, twenty-five per cent, of its value had been paid to attorneys as fees for examining the same old title, year after year, and yet there seemed to be no defect in the title. All this tends to depress values, and makes land slow to handle. There is always an element of uncertainty, more or less, in a real estate deal under our present laws.

#### The Torrens System Will Cure All These Evils.

Laws made when lands were held under royal grants and sold for ten cents an acre, are not suited to the business methods and commercial requirements of this day and generation.

Many of the large banks in States where the Torrens system is in successful operation, have announced their willingness to accept the registrar's certificate of title without further guarantee, whenever offered in their mortgage loans, and glad to get them.

From best information the writer gets from States where the Torrens system has been adopted, the average cost is about twenty-five dollars for the first registration, and from one and a half to three dollars for subsequent transfers.

The passage of the Torrens bill will not make it compulsory to register your land—and this remains entirely optional. Therefore, harm can come to no one by accepting this bill.

I commend this subject to the serious consideration of all who are interested in the progress and welfare of North Carolina.

R. R. COTTEN,  
Chairman of the Torrens Land Title Commission.  
Raleigh, N. C., April 29, 1910.

In Jefferson county, Illinois, coal has been found in the bed of a creek which dried up last summer. The vein is 22 inches thick, and lies about a foot under the surface. The farmers in the neighborhood mine it with a plow and scraper and load it into the wagon of the customer.

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## FIGHT OVER COURT HOUSE

CITIZENS OF WASHINGTON HOLD MASS MEETING AND DECIDE NOT TO PRESS INDICTMENT AGAINST COMMISSIONER.

(Special to News and Observer.)

Washington, April 23.—A large mass-meeting of citizens of Washington and all over Beaufort county, called by agreement between the solicitor of this district and the board of county commissioners, was held in the courthouse in this city at noon today for the purpose of determining whether the bill of indictment pending against the commissioners for failing to provide a better courthouse, at the last term of Beaufort county Superior court, should be presented. The courthouse was filled to overflowing; a great deal of interest was exhibited. Solicitor H. S. Ward spoke to the assembly for sometime—over an hour—on the matter in question. His speech was a delightful surprise to his many friends and made a very fine impression on his audience. As a result of the meeting the proceeding against the board of commissioners will be not pressed and the matter left open as before the filing of indictment against them. It was apparent that the temper of the assembly was changed from one of hostility to one of good feeling. The need of a new courthouse for Beaufort is apparent to every one, and from such expression of public sentiment as was heard it is reasonably certain that Beaufort county will provide itself with a proper building in the near future.

## NEGRO SHOTS ANOTHER

CLEVE INGRAM DANGEROUSLY WOUNDED BY WILL MEACHAM, WHO MAKES HIS ESCAPE.

(Special to the News and Observer.)  
Rockingham, April 23.—Will Meacham, colored, while under the influence of whiskey went to the yard of Abner Rankin, colored, and began using vile language. Cleve Ingram, also colored, who was there on business, remonstrated with Meacham who said to Ingram: "What have you got to do with it?" I have been waiting a chance to kill you, you got me, man." With these threats he drew a pistol and fired, the bullet striking effect in the lower part of Ingram's abdomen. Ingram was given medical attention, but the ball could not be located. Meacham made his escape, but officers are on his trail.

Ingram and Rankin are now both colored men, but Meacham is known as a rowdy. Ingram is dangerously wounded.

#### CHANGES HANDS.

Frederick K. Thompson Buys Controlling Interest in Mobile Daily Register.

(By the Associated Press.)  
Mobile, Ala., April 23.—Frederick K. Thompson, of New York City, has purchased a controlling interest in the Mobile Daily Register and will be in charge on Monday. He has just announced his plans. Thompson formerly owned a large amount of stock in the New Orleans Item and the New Orleans Dispatch, but recently sold his holdings. He is one of the best known advertisers in the East. The Register is the oldest daily newspaper in Alabama.

Shearing sheep too close when the weather is warm is a practice, as either a chill or a scald is liable to result.

Early shearing of sheep is recommended unless warm weather is available, for much more wool is gained for shorn sheep than for shorn while the weather is cold.

The French feed considerably more wheat to their turkeys, because this grain imparts to the flesh a delicious, nutty flavor much liked by epicures.

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